114 By his living like an Indian among Indians, Nordenskiöld has in an unparalleled way succeeded in enriching ethnographical science, and his research achievement is one of the most noteworthy in the history of modern South American exploration.

101 The Choroti Indians are also called Chorote, Choloti, Tsoloti, Soloti and Solote. The final »s» added to these tribal names comes from the Spanish plural form, and has therefore in later works rightly been left out. The name they call themselves by is »yófuaha», or »yóshuaha», which probably means »pigeon people». If so, the pigeon would be the totem animal of the Choroti.

After the publishing of the valuable research, made by Hunt, of the Choroti language, it has become necessary to class this tribe with the [F 7] Mataco group, although the material culture of the Choroti in many respects shows an equally close kinship with the civilization of certain Guaycurú and Mascoi tribes, such as the Toba and the Lengua. That the Choroti have had their abode in the Chaco ever since the Inca period is highly [174] probable, because, as already mentioned, their material culture in a very obvious degree points to a strong influence from the ancient mountain civilization to the west.

101 131 The section of the Choroti tribe among whom I pursued my study, was at the time of our expedition located in the neighbourhood of Caiza (see map). Some of the Choroti I met in this district had, however, their chief place of resort on the Pilcomayo, and thither they intended to return after a visit to the sugar plantations in northern Argentina. As I have [116] been informed, my red friends from the Caiza region at some later time did something or other to the annoyance of the settlers of the district, whereupon they moved further into the Chaco, and have since that time probably never again come into contact with whites. According to Nordenskiöld, other Choroti have, however, immigrated into the country about Caiza. The main part of the Choroti tribe inhabits the region immediately to the east of the Pilcomayo, and roughly between 21° 45' and 22° 45' of south latitude.

Our main camp, Tatarenda, was situate a few leagues south-west of Caiza, and the Choroti of whom I made a study were located one league south-west of the camp.

000 Of the Choroti among whom I carried out my investigations, the men

[text continues on p. 31]

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6
Toba 5112

C 241

tive fashion, and, according to Nordenskiöld and Karsten, such agriculture as the Choroti engage in, is still on a very inconsiderable scale. Nowadays, however, these Indians cultivate — although not to any great extent — the following plants, viz.: pumpkins, cucumbers, water melons, maize, beans, manioc, sweet potatoes, tobacco and cotton.[1] Their only agricultural implements consist of digging-sticks of hard, heavy wood, and a kind of paddle-like, wooden spades. A typical digging-stick is reproduced in fig. 27.

It is probable that the Choroti originally had no other domestic animals than dogs, and the only tame animals I personally saw among this tribe were dogs and fowls. Those of the Choroti Indians who are living in the neighbourhood of the Pilcomayo possess, beside the animals mentioned, also sheep, goats, cattle, horses and cats. Sheep-rearing has now come to be of great importance to the Indians, who use the wool as material for mantles, fillets, etc.

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C 231

Fig. 131. Cord on which fish are strung by means of a large needle of hard, heavy wood. This kind of carrying-gear is very common among the Choroti. The specimen here reproduced originates, however, from the Toba (neighbours of the Choroti). Gran Chaco. Bolivia. E:s. Riksm. 03. 3. 766.

C 361 166

As mentioned, the Choroti are a nomadic people. Their changes of location may be due to various circumstances. When pasture is exhausted in one place, they must look about for another; they move on to more profitable fishing-waters, or wander into regions that are rich in game and wild, edible plants. But there may also be other, and quite different, reasons for the Choroti's leaving their old abodes. In epidemics, when deaths are plentiful, it happens that the Choroti abandon their villages, and this they may also occasionally do if they are apprehensive of visits from whites (see pp. 47 and 48). In a first-rate monograph, Dr. Ragnar Numelin has exhaustively analyzed the causes governing the nomadic instinct in primitive peoples. As re-

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[1] Nordenskiöld (11), p. 29.

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

361 gards the Choroti, he, on Karsten's authority, mentions the interesting
●166 fact that these Indians sometimes are compelled to make a change of dwelling-site only on account of the appearance of excessive swarms of noxious insects (principally locusts).[1]

484 It is only in later times that the Choroti to any greater extent have
464 come in to work on white men's sugar plantations. These plantations are mostly situated in Argentine territory, and therefore the Indians often have to make journeys of several weeks, in going to, or returning from, their place of work. Such Indians as go to the plantations only work for a few months for the whites, and then return to their own locations, there to spend the rest of the year in the wilds of the Chaco. Whilst at the plantations, they live in Indian villages they build for themselves, and in many ways carry on their primitive life.

166 I will also mention two other reasons for migration; now, however, only seldom obtaining among the Choroti, viz., fear of other Indian tribes and of reprisals for misdeeds committed against the whites. Concerning the latter cause for migration, I have already mentioned that a part of the Choroti tribe disappeared into the interior of the Chaco, after having in some way transgressed against white people who had settled in their country.

439 The Choroti Indians also engage in trading, and their chief article of barter is dried fish. In the Pilcomayo they are able to catch more fish than are required for their own consumption, and they therefore dry the surplus and take it to other parts, inhabited by Chiriguano and Chané, where fish is less plentiful. These latter Indians buy the fish by giving in exchange maize, red colouring-stuff (for face-painting) and other articles. Nowadays the Choroti also obtain iron, clothing, and other wares, by trading with the whites at the sugar plantations.

The snail-shell spangles that have been described in the foregoing are an important article of trade in the Chaco. The Choroti, according to their own stating, obtain spangles — separate, as well as strung into ready-made necklaces — from tribes living in the eastern Chaco. On Rio Parapiti Nordenskiöld has seen spangles of this kind among the Tapiete Indians, who told him they had got them by barter from the Ashluslay, and the latter that they, in their turn, had obtained them

[1] Nuttelin (1), p. 38.